

The Republican.

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FURTHER OBSERVATIONS ON *THE ROYAL* *SQUABBLE:*

With further proofs of the Queen's Innocence, and the baseness of her accusers.

Dorchester Gaol, Monday, July 3, 1820.

In our last we approached the termination of the negotiation between the King and Queen, and the address of the House of Commons, on the subject of that termination. Since that time, the House of Commons has been at a stand, and the business has been resumed in the House of Lords. Thus each endeavours to throw the odium of the business on the other. The House of Lords' Committee has, however, gone so far as to open the Green Bag. The Marquis Lansdown and Lord Erskine refused to sit on the Committee. A report from this Committee is expected this day, but when it comes it will be no novelty. The ground-work of all proceeding will be to obtain a divorce, and when we are so fully convinced of the profligacy of both Houses of Parliament we have only to wonder why they have hesitated. It must be a case, passing infamous, that could have raised any scruples in their minds. On Monday last, her Majesty presented the following petition to the House of Lords by Lord Dacre, after which her law-officers, Messrs. Brougham and Denman, were heard in support of it, at their Lordships' bar.

"To the Lords Spiritual and Temporal, in Parliament assembled.

"CAROLINE R.

"The Queen having been informed that proceedings are about to be instituted against her in the House of Lords, feels it necessary to approach your Lordships as a petitioner and a fellow-subject. She is advised that, according to the forms of your Lordships' House, no other mode of communication is permitted.

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"Now, as at all times, she declares her perfect readiness to meet every charge affecting her honor; and she challenges the most complete investigation of her conduct: but she protests, in the first place, against any secret inquiry; and if the House of Lords should, notwithstanding, persist in a proceeding so contrary to every principle of justice and of law, she must in the next place declare, that even from such an unconstitutional source she can have nothing to apprehend, unless it be instituted before the arrival of those witnesses whom she will summon immediately to expose the whole of the machinations against her. She is anxious that there should now be no delay whatever in finishing the inquiry; and none shall be occasioned by her Majesty. But the Queen cannot suppose that the House of Lords will commit so crying an injustice as to authorize a secret examination of her conduct, in the absence of herself and her counsel, while her defence must obviously rest upon evidence which for some weeks cannot reach this country. The instant that it arrives she will entreat the House of Lords to proceed in any way they may think consistent with the ends of justice; but in the mean time, and before the first step be taken, her Majesty desires to be heard by her counsel at your Lordship's Bar, this day, upon the subject matter of this petition."

This petition produced no effect, and on Wednesday the 28th, inst. the famous or infamous Green Bag was opened, by the Committee, after a private remonstrance sent in by her Majesty's law-officers: the particulars of which have not transpired. We cannot help remarking, that all the documents which have appeared in her Majesty's name, have been deficient in that tone and dignity, which her station, and more particularly, her present situation, required. They have all of them that degraded appearance, which has been visible in the whole management of her case by Mr. Brougham. If there be any exception, it was in the answer to the House of Commons, and that arose from the refusal of its application. Mr. Brougham, in his "absolute wisdom," knows that however far he might go in his attempt to degrade the Queen, he will be sure to attract attention from the King in proportion to it. Future interest will be his sole guide.

Lord Castlereagh threatens to bring forward a substantive motion on the subject on Friday next, provided the House of Lords do not supersede the necessity of it. It appears that he alone, of all the ministers in the House of Commons, has sufficient impudence to open his mouth on the subject. They evidently shrink from the odium and disgrace which has attended this most nefarious measure. On the other hand, the Queen cannot quit her residence, but she is immediately drawn wherever she likes to go by the people. She has the respect of all the virtue in the country. The people begin plainly to see, that the present business is nothing more than a revival of

that persecution over which she has twice before triumphed ; and they can further see, that every allowance should be made for inadvertences in consequence of the treatment and situation of her Majesty with respect to her husband. Did the present Committee of the Lords produce one of the blackest reports that the human mind could conceive, it would not weigh a feather in the minds of the respectable part of the community. They will reason thus:—"admitting that some portion of your report were true, of which your evidence is not sufficient to satisfy us ; let us contrast the conduct of the husband ; let us consider for what purpose he married her ; let us reflect on the effect, that such treatment as she has received from his hands, is calculated to produce on the mind of any other female, however chaste and pure her character and mind might be : let us place ourselves in her situation, and then see what will be the state of our minds. Has not the Queen been exposed to every species of brutality that could destroy her virtues ? Has she not been treated as an outcast by all the Royal Family of England, excepting her own daughter ? Was not every attempt that could be devised made to alienate the affections of her daughter from her ? Has any thing been neglected on the part of her husband and his family that was calculated to destroy—not only her happiness but her life too ?

We have heard the rumour in the West of England, that at a time, during the residence of her Majesty at Bath, long after the husband had exiled her from his bed and house : that he should come suddenly and unexpected to the house in which she resided, in the dead of the night, and demand admittance to her bed-chamber, and that he spent a few hours with her, and drove off from the town very early in the morning, unknown to any one but the servants of his wife. We cannot vouch for the truth of this, although it was reported that her Majesty should have announced his arrival and departure in the journals of the day ; we never saw it, and offer it only as we received it as mere rumour. The construction put upon it was, that if her Majesty had neglected to announce his arrival and departure, and any thing had resulted from the meeting, that the object of the husband was, to have stigmatized her character. It almost appears incredible, but so many other similar attempts have been made to entrap her Majesty, that we feel justified in propagating the rumour, pledging ourselves that we have not added a letter to it, but rather abridged it.

The misfortune of the present proceedings against the Queen is, that it will occupy at least two months before her Majesty can bring forth her evidences to show the manner in which this Green Bag has been filled. We shall find the Lords' Committee, in their report, will publish the very essence of it, and allow it to circulate during the prorogation of Parliament, whilst the Queen will not be able to meet the least part of it until another session. This is now the plan, and it is hoped that it will be discriminately weighed by every impartial mind. Every mean, every dirty, advantage has been already taken of her Majesty, and we should not allow any thing that comes from her husband, through so polluted a channel as the English parliament of the present day, to make the least impression on our minds. We know its object, and can anticipate all its proceedings; therefore we trust, that the odium it attempts to throw on this much injured Queen, will recoil and bite its own head with its own poison.

It now appears to be the determination of her Majesty not to leave the country, and it has also appeared, that Mr. Brougham went much further in his *Protocols* than he had any instructions to go. Her Majesty disclaims the idea of a voluntary relinquishment of her name from the Liturgy, or any one title or privilege, that she, as the Queen of England, is legally entitled to. We rejoice at this latter statement, because it will drive her enemies to the obtaining of a bill of pains and penalties, not only to divorce her, but to exile her from the country. The greater the desperation they are driven to, the greater the disgrace attending it. We have no hopes, but that the House of Commons, although they have hesitated to proceed, will consent to any thing in the shape of a bill, which Castlereagh might bring forward. We wish to see them put to the test on all such infamous purposes, that the wilfully blind part of the country may be forced to open their eyes to the acts of this hired and bribed assembly. It is not probable that any thing will be effected in this session of the Parliament. The object so far has been accomplished, to exclude her Majesty from the right of Coronation. This will be done now, without question, but what is to be done when her Majesty obtains another acquittal? The country will be put to the expence of another million for the Coronation of the Queen, just to satisfy a peevish husband. This will be pretty work indeed! Out of all this evil much good must ensue, the people will be taught to hate monarchy from the disgusting and paltry squabbles which universally attend

it. It is a system fit to amuse our children only, and wherever it predominates, it keeps a nation in a state of childhood and imbecility. Men are not allowed to dwell within its precincts, lest they should be so rude as to laugh at it. We heartily wish his Majesty would take a pique, not a radical pique, but a pique, and leave the grumbling English people to rule themselves. The throne of his ancestors in Hanover will suit him much better, and there is not much danger of the Hanoverians beginning to murmur for these twenty years to come. The King of Prussia now promises to be very gracious, and to present his people with a new constitution on his birth-day! Lack-a-day! how fine! We hope his Majesty will have a new suit of clothes on that day, too, to look as neat and pretty as possible! His birth-day is the 3d. of August, and we shall soon see whether this is another promise made to be broken, or whether the new constitution is to be on the model of that of Spain. When Kings begin to reform themselves, it will be strange times indeed! However, all this makes it certain, that Reason is progressive, and that mankind are putting off some portion of the brute and assuming rationality. It is pleasing to contemplate although slow in its progress. We would wish the people of England, who are fond of the pageantry of monarchy, to feast themselves well with the sight of the ensuing coronation. for we have grounds and reasons to hope, that it will be the last that will ever occur in England. We rather think that it will require a strong military force, with ball, cartridge, and lighted matches, to keep quietness and order at this puppet-show.

The proceedings against the Queen will begin to lose their interest, when some decisive step is taken, and should the Parliament prorogue without any definitive measure, it is more than probable, that we shall hear nothing more of it. It is strange that the King in his Message to the house, to provide for his Royal brothers and sisters should neglect to provide for his Royal Wife. We presume that she is to receive just what he likes to give her. We shall expect that Alderman Wood, or one of her law officers, will make a distinct proposition to the Committee of the House of Commons on this head, and not leave the Queen to further insult. We have been told that during the time her Majesty lived in Carlton-house with her husband, that he took every opportunity to insult her, with shabby horses, shabby carriages, and in every possible shape; every thing that could be construed into an indignity was ordered by him to be observed towards his

wife, whilst his harlots moved about in all possible splendour. This is the treatment that her Majesty has continually been subject to, because she was so unfortunate as to be entrapped into a marriage, to enable a profligate man to pay his debts at his country's expence. What a pretty Green Bag would the conduct of the King make if the true particulars of his life were filled with it! Humanity and virtue would shrink aghast at it! Let us hope that he will have his turn, and be taught the consequence of being done by in the same manner as he would do unto others.

EDITOR.

A variety of Addresses are coming up from all parts to her Majesty, at which we rejoice, the following are a few of them:—

“ TO THE QUEEN'S MOST EXCELLENT MAJESTY.

“ The humble Address of the Lord Mayor, Aldermen and Livery of the City of London, in Common Hall assembled:—

“ MAY IT PLEASE YOUR MAJESTY,

“ We, his Majesty's dutiful and loyal subjects, the Lord Mayor, Aldermen, and Livery of the City of London, in Common Hall assembled, humbly approach your Majesty with our warmest congratulations upon your Majesty's safe return to this kingdom.

“ We sincerely condole with your Majesty upon the loss of so many illustrious personages of your Royal House, particularly that of your Majesty's guardian and protector, our late revered Sovereign, and your amiable and beloved daughter, the Princess Charlotte, upon whom the hopes of the nation had fondly rested.

“ We have beheld with grief the numerous insults and indignities which have been offered to your Majesty, both at home and abroad, and lament that any persons should be found with such unchristian feelings as to advise the omission of your Majesty's name in the solemn services of the church.

“ As we have before congratulated your Majesty upon your complete triumph over a foul conspiracy against your life and honour, we have never ceased to feel the most anxious solicitude for every thing connected with your peace and happiness, and sincerely trust your Majesty will prove equally triumphant over the renewed attempts to vilify your character.

“ We have felt, in common with all his Majesty's subjects, the highest indignation at the insulting and degrading proposals which were made to your Majesty previous to your arrival in this country.

“ We admire the prompt refusal of your Majesty to compromise your honour for a pecuniary consideration; nor can we forbear expressing equal admiration at the magnanimous and decisive conduct your Majesty has displayed, by your unhesitating confidence in the loyalty and honour of the British nation, as well as the courage you have evinced in boldly meeting your accusers, protesting against all secret investigations, and demanding an open and constitutional tribunal.

"We felt disgust at the proposal made to your Majesty to become an exile from this land, which might afford your Majesty's enemies fresh opportunity for the calumnies which probably they never would have dared to attempt, if your Majesty had remained in England.

"We sincerely hope that your Majesty will be established in the full possession of all your just rights, and reside amongst a people zealously attached to the House of Brunswick, and who feel deeply interested in every thing connected with the honour of that house, and the welfare and happiness of your Majesty."

To which her Majesty returned the following answer:—

"It is with peculiar satisfaction, and with most cordial thanks, that I receive this loyal and affectionate Address from the Lord Mayor, Aldermen, and Livery of the city of London, whose manly support of my cause upon a former occasion has never ceased to live in my grateful remembrance.

"No words can give utterance to the agonies of my heart, occasioned by those losses on which you offer me your kind condolence, and which admit of no reparation on this side the grave; but, in the many and deep sorrows and afflictions with which it has pleased providence to visit me, I have derived unspeakable consolation from the zealous and constant attachment of this warm-hearted, just, and generous people, to live at home with, and to cherish whom, will be the chief happiness of the remainder of my days.

"The indignation which a long series of persecutions, plots, and conspiracies, carried on against my peace, honour, and life, is so well calculated to excite, it shall be my endeavour to suppress; and while I steadily pursue the means necessary to the full possession of all my rights, privileges, and dignities, I would fain bury past injuries and insults in total oblivion.

"Conscious of my innocence, disdaining the threats intended to awe me, knowing that it was to Britain I was coming, it required no extraordinary degree of courage to place me in the face of my accusers. To have acted upon this or upon any other occasion a pusillanimous part would ill become a daughter of the house of Brunswick and the Queen of a nation famed for its valour in all ages, and whose gallant sailors and soldiers have so recently been crowned with laurels in every part of the globe."

The following is the Address of the inhabitants of Southwark:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The dutiful and Loyal Address of the Inhabitant Householdors of the ancient Town and Borough of Southwark, in Town-Hall assembled.

"May it please your Majesty—We his Majesty's faithful subjects, the Inhabitant Householdors of the ancient Town and Borough of Southwark, in Town Hall assembled, beg leave to offer to your Majesty, our most sincere and fervent congratulations on your Majesty's accession to your Royal title; and your Majesty's safe return to the Empire in which it has been ordained by Providence that your Majesty should hold so exalted a station.

"In offering these congratulations to your Majesty, it is incumbent upon us to add the expressions of our condolence on the loss your Majesty has sustained by the death of our late gracious Sovereign, your Majesty's steadfast friend, King George the Third; and still more, on the irreparable loss your Majesty has suffered by the death of your amiable and incomparable daughter, the Princess Charlotte; on whom the hopes of the country were fixed; and in whose virtues were combined the surest safeguards for the loyalty, and the liberty, of a people born to freedom; and who have never abused the blessings of freedom, when fairly and constitutionally dispensed to them.

"We would on no account offend, by intruding unnecessarily, into the personal concerns of your Majesty. Your Majesty's interests, however, have become the interests of the public. We trust, then, we shall be excused, as well as believed, when we take the liberty of assuring your Majesty, that we have long beheld the afflictions by which your Majesty has been so peculiarly oppressed, with the most genuine emotions of sympathy and grief.

"In these feelings, common, with some few unimportant exceptions, to the great bulk of his Majesty's subjects, we have been, in some degree, consoled, by the conviction that your Majesty must have seen, and known, that the sufferings to which you have been exposed, and the indignities to which you have been doomed, have been in no way attributable to any want of affection, or dutiful consideration, towards your Majesty, on the part of the British nation.

"But, of all the consolations which, under such circumstances, we could have received, one of the greatest has been afforded to us, by the courage, the fortitude, and the magnanimity, with which your Majesty has opposed yourself, in person, to measures which threatened, if not the destruction of your Majesty's life, the destruction, at least, of your Majesty's privileges and reputation. The extraordinary vigour of your Majesty's conduct, has not only commanded the respect, the admiration, and the confidence, of every liberal and enlightened mind; but it has raised, we trust, an invincible barrier against the enemies of your Majesty's peace and honour; and has secured the transmission of your Majesty's name to futurity, unsullied by the defilements which malevolence and servility might have attempted to attach to it.

"That the advantages your Majesty has acquired by this wise and dignified course of proceeding, may not be impaired by needless or insidious negotiations; that your Majesty's character and rights may be established on the plain and common-sense grounds, which are evidently those of your Majesty's choice; and not be frittered away by verbal subtilties and refinements, beyond the scope of popular comprehension; that your Majesty by continuing to dwell among us, may not only long reign in our hearts, but be an eye-witness, and a personal partaker of the joys, with which (as it has been confessed even by one of the King's Ministers) your Majesty's presence is calculated to inspire us; that your Majesty, in few words, may possess, during the remainder of your valuable life, such securities for happiness, as may, in some measure, atone for the unmerited ills of days gone by; these, may it please your Majesty, are the objects earnestly wished and devoutly prayed for, by the millions of friends, and of advocates, by whom your Majesty is at this moment surrounded; and by no part of the British community more ardently than by the Inhabitants of that large and important district of the Metropolis, who now presume to lay at your Majesty's feet, this humble testimony of their fidelity, their regard, and their veneration."

To which her Majesty returned the following answer:—

"I cordially thank the inhabitants of the ancient town and borough of Southwark for this loyal and affectionate expression of their congratulations and condolence; for their anxious solicitude for my comfort, tranquillity, and safety; for the lively interest they feel in every thing affecting my honour and dignity; for their generous avowal, that in my cause is involved that of themselves, and of that constitution under which royalty and popular freedom entwined, have flourished for so many ages, and to which constitution evidence collected in the dark, charges brought forward under seal, selected and secret tribunals, are wholly unknown.

"The rights of a Queen of this kingdom stand upon the immutable basis of the laws; and the inhabitants of Southwark may be assured, that no proceeding, whether insidious or menacing, should induce me to abandon those rights, the maintenance of which is a duty which I owe to a people, whose attachment to me will ever remain engraven on my heart, and who can know neither joy nor sorrow in which I shall not fully participate."

The following is the Address from the inhabitants of Nottingham:—

"The humble and dutiful Address of the Inhabitants of Nottingham and its neighbourhood, to her Most Gracious Majesty Queen Caroline, of the United Kingdom of Great Britain and Ireland.

"May it please your Most Gracious Majesty,

"That, ever sensible of your Majesty's virtues, we, the inhabitants of this ancient town and neighbourhood, most humbly presume to offer, as a testimony of love and attachment to your most sacred person, our unfeigned congratulations, and to hail your return to those realms over which the all-wise disposer of events has been pleased to call you and your royal consort to reign in justice, mercy, and love. We have long sympathized in your exile and woes, and we should be proud to draw the veil over those calamities, insults, and persecutions, you have sustained for a series of years, could we behold in your royal consort, disgust turned into streams of love and unity. The nation might then anticipate an end to its wrongs; England might then hope for better and happier days; but cloudy, obscure, and portentous as these our times appear, we regard your return to the shores of Albion as the omen of a brighter day, when your benevolent hand may be stretched forth to succour and to aid a drooping, insulted, and injured people. Our attachment to your illustrious house, our veneration for the constitution, the just principles of our forefathers, remain firm and unshaken; and we shall never bend the knee to an oppressive administration, who have deceived both the King and the people, and deluged this our happy land in misery and woe; whose deeds every honest man boasting the name of Briton, has reason to deplore. We lament to say, that the most bitter cup of life has been filled during your absence, and thousands been made to drink deep of its deadly potion;—in this land too, boasting of freedom and professing Christianity; (where the trial by jury is supposed to be, as it were, the key stone to the arch of purity, and, according to that best of principles, the accused is deemed innocent until found guilty;) where Industry once reared her honest front; where Independence smiled,

and sorrow was unknown! But now, alas! pale misery, want, and disease, infest the poor man's dwelling, and whose cheek glows no more with the bloom of health. The nation mourns, not only on account of your persecutions, but the manifold grievances under which it labours from a cruel misrule; but we had reason to hope that mourning might have been turned into joy had you not been cruelly exiled from the bosom of your Royal Consort, and the smiling congratulations of your people, who now hail with heartfelt satisfaction the arrival of their Queen, whose right it is, no doubt, to wear the crown and bear a sceptre; which may your Most Gracious Majesty do until it may please the Almighty to call you to another and a better world—there to inherit a crown of eternal glory in the bosom of thy God."

To which her Majesty returned the following answer:—

"I receive with cordial gratitude the affectionate sentiments expressed in this address.

"Sincerely as I must ever deplore the distresses that may fall on any of my fellow-subjects, I must decline to speculate on their probable causes, or to cast reproaches on their supposed authors. Having come to this country for my own vindication, I cannot mix political animosities with my just cause.

"My fervent prayers will be constantly offered to the Throne of Mercy for the happiness and prosperity of the whole English people; and there is no portion of them for whom I feel a livelier interest than the inhabitants of the ancient town and neighbourhood of Nottingham."

The following is the Address of the Corporation of York.

TO HER MAJESTY CAROLINE, QUEEN OF THE UNITED KINGDOM OF GREAT
BRITAIN AND IRELAND.

Madam,—We, the Lord Mayor and inhabitants of the City of York and its vicinity, beg leave to approach your Majesty with our serious condolence on the deaths of your illustrious daughter and our late sovereign, and with our congratulations and assurances of duty on your accession to the throne, and on your safe return to this kingdom. We view with sentiments of strong reprobation the conduct of ministers towards your Majesty. In their insults to you, they insult the Royal Family, at whose head, conjointly with the King, you are placed; the laws and institutions of the country, and the sacred principles of justice; whilst the noble firmness of your Majesty's demeanour, so worthy your exalted state, has attracted our warmest admiration; and your Majesty may be assured not only of the best wishes of a free and loyal people, but that, in opposition to their sense of right, no insidious machinations can prevail against you.

May the clouds which now obscure your Majesty's peace and happiness be quickly dispelled; and may you, in a long and prosperous life, forget the calamities of your earlier years, and, as Queen of this united kingdom, enjoy the blessings and honours of your illustrious rank.

As chairman of the meeting, and for and on behalf of the said inhabitants.

GEORGE PEACOCK, Mayor.

Guildhall, York, June 26:

To which her Majesty returned the following answer:—

TO THE RIGHT HON. THE LORD MAYOR AND INHABITANTS OF THE CITY OF YORK.

I thank you for your loyal congratulations on my accession to the throne, and on my return to England, as well as for your expressions of condolence on the severe losses, which, in common with the whole nation, I have sustained in the death of my dear and illustrious relatives. Had it pleased Providence to preserve their lives, I should not have now been exposed to the persecutions that await me, nor the country to the fatal consequences that must always follow a departure from the sacred principles of public justice. In the unequal contest against those secret advisers who are alike the enemies of my Royal consort and myself, I rely with confidence on the sympathy and support of every generous bosom, and feel secure that the vindication of my honour will be again complete.

CONSPIRACY AMONGST THE CROWNED HEADS OF EUROPE, TO PALM A KING ON THE STATE OF BUENOS AYRES, IN SOUTH AMERICA.

Rather a curious circumstance has been brought to light, one which the most besotted admirers of monarchy, and its pageant train and trappings, could scarcely have dreamt of. It is no less a circumstance, than an attempt to provide a crown for one of the Bourbons, in a part of South America! The idea has been met with ridicule by those to whom so important an offer was made. It is somewhat on a par with the application of the ex-royal Norman to Dr. Franklin, offering to oblige the United States of America with his head and body, to wear a Crown and sit on a throne, for their honour and dignity. We insert the whole article as it has appeared in the Times newspaper, and shall offer a few comments upon this farcical affair.

PROPOSED NEW MONARCHY IN SOUTH AMERICA.

Accounts have been received from Buenos-Ayres, by the *Blossom*, sloop of war, of a curious nature. They relate to a project discovered to have been in agitation for placing a Prince of the House of Bourbon at the head of an independent Sovereignty on the river Plate. The circumstance has been brought to light by the late changes in the Government of Buenos-Ayres. From the documents now published, and received by the *Blossom*, it appears that in June, 1819, Gomez, the Envoy from Buenos-Ayres, at Paris, was invited to a conference by M. De Cazes, then French Minister for Foreign

Affairs, the object of which was to communicate a project of the French cabinet for the consolidation of the Independent Government of South America.

M. D. Cazes set out with arguments on the advantages which would result from a constitutional monarchy for South America; amongst which it was not the least that the European Powers discountenanced all republics; while, if a monarchical government was consented to, there would remain no further objection to recognizing their independence. The Prince proposed by France, to be the head of the new dynasty in South America is the Duke of Parma, *ci-devant* Prince Royal of Étruria, and son to a sister of Ferdinand of Spain; he is represented as 18 years of age, and educated in liberal principles. An alliance with a Princess of Brazils was pointed out as likely to follow, which would increase the rank and security of the new monarchy; and the restitution of the Banda Oriental would, as a matter of course, become the dowry of such a marriage.

This project, the French Minister observed, would meet with the decided approbation of the continental powers, especially Russia and Austria. Great Britain might not like it, but yet would not find any good pretence for resisting it. His Catholic Majesty would yield to the influence of all Europe with the better grace, as his former dependencies would be only transferred to a branch of his own family. The King of France would furnish assistance of every kind, and employ every means, even to the supply of troops, for carrying the affair into execution.

A memorial was then handed to the Envoy, which, after recapitulating all the foregoing arguments, urges the necessity of secrecy, in order to prevent obstacles from Great Britain, and avows, as one of the principal objects in view, a design to thwart British influence and commerce in South America, and to raise French and continental interests in that quarter. Proceeding on this bias, the writer of the memorial, which is not, however, in an official form, expatiates on the dangers of a British Prince being called to the throne of South America, who would be a fanatic for the religious principles of the nation he would be called to govern, and overturn, or at least outrage, the faith of his new subjects. The Envoy, taken by surprise, raised some slight objections, and declined giving any decisive answer, as he had not sufficient instructions on a proposal of so important a nature. The French minister readily consented to his asking for instructions.

On the 26th October last, when the statement of this conference reached Buenos-Ayres, Rondeau, then Director *ad interim*, made a secret communication to the Congress, and transmitted to them the letter of the Envoy, together with the French memorial; on the following day, and on the 3d of November, the matter was discussed in secret meetings, and the result was a resolution, that the Constitution lately sworn to allows no alteration to be made in the form of government till after the meeting of the two Chambers. That a branch of the Bourbon family, so closely connected with the reigning

monarch of Spain; was in itself an insuperable objection, as also the consideration that the Prince, proposed and supported by the powers of the European Continent, would naturally more incline towards the views of his protectors than towards those of South America, which ought to avoid all connexion with European continental politics; that Great Britain was the power from which South America had most to fear, and most to expect. As, however, this was a mere project, it was not to be altogether rejected, but hopes of success are to be left to France, with a view of inducing her to favour South American interests in Europe to a certain extent, and thus gradually to overcome the reserve of the cabinets with respect to the new independent governments.

It is at the same time suggested, that the Envoys in Europe should put the communications from Paris into the hands of the British Ministry, whose good opinion and protection South America is most anxious to conciliate.

From the general stile of the above proposal, it appears somewhat more than probable, that it was a concerted plan with all the crowned heads, to counteract the effects on Europe, which must ensue from beholding the whole Continent of America one vast republic. We venture to say the whole, because, we consider his most faithful Majesty to be but an atom, when compared with the republics by which he will be surrounded. He cannot reign as King in the Brazils long, after every other polluted vestige of royalty is banished from that great Continent. He may stand a chance to reign as King in Portugal, some few years, if he will give the Portuguese a similar constitution to that which the Spaniards have obtained, but on no other terms. The farce of keeping it a secret to Great Britain, must be easily seen through: the parties knew well how the subject would have been handled by the British press, if its government had been an avowed agent in the business. It is, no doubt, one of the measures of the Holy Alliance, and it appears, the attempt was made on the pretence of supporting the Catholic religion. Yes, yes, the Catholic religion is the religion for monarchy, where the Pope has not too much controul. The despots of Europe are alarmed at the progress of republicanism, just as much as the Christian priests are at the progress of reason in the minds of men. They both know well, that their existence depends upon the ignorance and slavish disposition of the people. It was truly said by the Duc de Cazes, that the governments of Europe must discountenance, as far as possible, all republican governments. This will not do now. Look to the United States of America—she bids defiance to all European powers

to injure her. She has completely put a stop to commerce with France, until the latter acquiesces in the proposals of the former relating to commerce. The United states form the Polar star to all the other republics of America. She can spread out her wings and shelter the whole Continent. Every year adds strength and importance to the Continent of America, and decay to that of Europe. And this state of things will, and must continue, whilst Europe remains under the controul of monarchical governments, and America consists of republican governments. Monarchy, vice, and decay. Republics, virtue, and prosperity. Take your choice, inhabitants of Europe, the consequences are as certain as any other law of nature. But on reflecting seriously on this proposal from the French government, it is one of the most barefaced tricks that has happened for some time. The offer to Dr. Franklin, whilst ambassador at France from the United States, was the act of an individual, and he perhaps insane; but here is the Duc de Cazes, a prime minister of France, no doubt making the proposal to the American envoy seriously, with the knowledge and consent of all the Bourbon family. It would have been a fine step to enable old Louis to assist his brother Ferdinand to recover the other parts of South America. His most Christian Majesty, his most Catholic Majesty, and his most Faithful Majesty, would have cut and sliced the different provinces of South America nicely, and our poor Defender of Faith would have looked foolish enough after the loss of his colonies in the North, to have seen his holy brothers making such figures in the South. Let us hope that men are not much longer to be ruled by robbers, but that every community of men, however small, will discover the necessity of managing their own affairs, by the delegation of government to their own representatives only. A monarchical government can never be truly said to represent the will and interest of the people. It is an anomaly in nature. The monarch fancies that the more money he spends, and the greater dazzle and splendour he makes, the more prosperous must be the affairs of the nation; but the great mass of the people who have to support this dazzle and splendour, are reduced to want and wretchedness by the taxation which must ever attend it. The system never could have been carried on as long as it has, since the invention of printing; but it has so happened, that where a monarchy has been firmly established, the people have not dared to open their mouths but to flatter it. To murmur against it has been treason—it is

now sedition, and he who is a firm and stedfast opposer of it, must be content to act and do the best he can in a prison. This unsuccessful effort of the French government to get a monarchical footing in South America, is a proof of its decayed state. The despots of Europe shall be taught that men are no longer to be bartered like sheep, such as they were at the late Congress of Vienna, where so many thousand *souls* were taken from one part, of one despot's dominion, for which he received an equivalent in another quarter, from another despot. The infamous affair of selling the Parguinotes cannot sleep—it is continually brought up, even in Parliament. Here is a pretty proof of the religious disposition of the English government; the Parguinotes were Christians, and our pious Ministers sold them all to Mahomet. They would have sold them to Satan, if he had been reigning any where on the borders of Europe, for some paltry interest and influence elsewhere, or to have made their peace with him in the next world.

EDITOR.

DISPOSITION OF THE MILITARY TO REBEL AGAINST THE PRESENT SYSTEM.

Notwithstanding all that has been said to hush the subject of the late discontents in the Third Regiment of Guards, there was evidently something more than met the public eye in that affair. We were told with a degree of indifference and carelessness, that it was nothing political, but merely a murmuring about duty, and being shut up in barracks. Thus much is acknowledged, that the men were disarmed after showing a disposition of refusal to give up their arms and ammunition. We were further told that they attempted to bring over the First Regiment to their views. It may be some time before we get at the truth of this business, but the following general order, from the Commander-in-chief, will excite more suspicion on the subject than existed before:—

GENERAL ORDER.

Horse Guards, 24th June, 1820.

It had been the intention of the Commander in Chief to await the

issue of an investigation into the circumstances attending the recent occurrences in the 1st Battalion of the 3d Regiment of Guards, before his Royal Highness should circulate to the army any observations, which the nature of these occurrences, and his sense of duty to the service, might suggest; but the exaggerated rumours which have agitated the public mind upon this occasion, being calculated to weaken the confidence, which the army, and the nation in general, have ever reposed in the British Guards, his Royal Highness feels it incumbent upon him to take this method of declaring, that the King places the most firm reliance upon the loyal attachment, good order, and discipline, which have always distinguished, and rendered the different corps of his Majesty's Guards, an object of just pride and boast to the Country; and that his Majesty could never permit himself to believe, that a casual departure from the principles of discipline in any one Battalion, the instigators of which will be reprobated and punished, as they may be found to deserve, could afford any just grounds for entertaining a suspicion, calculated to sully the reputation earned, in the face of the world, by the gallant services of all the regiments composing this distinguished body of troops.

Highly, therefore, as the Commander in Chief must reprobate any dereliction of the strict principles of subordination, which some discontented and evil disposed individuals may have originated in the 1st Battalion of the 3d Guards, it is still a satisfaction to reflect (and it is with pride his Royal Highness indulges the feeling) that the disposition of the other regiments of Guards remains firm in a becoming sense of what is due to discipline and authority; and that they are incapable of bartering their high character, for a participation in discontents which were equally frivolous as they were groundless.

This order to be read at the head of every regiment and corps in the army, and entered in the Orderly Books.

By command of his Royal Highness the Commander in Chief.

HENRY TORRENS, Adjutant-General.

We must confess, that before the appearance of this document, the subject had almost gone from our mind, but it has had the effect to revive it, and much to strengthen our former suspicions on this head. His Royal Highness intended to wait the issue of an investigation; but to allay the public fears, and the disposition which might appear in other parts of the army, has thought it best to express his opinions upon it, before the investigation takes place. This is the tenor of the general order, and we may rest assured, that the Commander-in-chief knew the particulars of what had happened when he dictated this general order, as well as he will when a Court Martial may have been held on the subject. There

was a sufficient cause to march the men out of London to a sea-port town, where they might be ready for embarkation, in case of circumstances requiring it. This has altogether a queer look for the boroughmongers. His Royal Highness acknowledges that there were instigators amongst the troops! Instigators to what? Quirago was an instigator to the Spanish army. The instigators in the Guards must have instigated to something. All prominent characters in the cause of reform, are called instigators. To say that it was about duty, or pay, it is folly. Would the men have resisted the orders of their officers on so trifling an occasion as this? Would they have been disposed to stake their lives on the ground of complaint, about the loss of an indulgence? No, it is not likely. Besides, why need they communicate with the battallions of the First Regiment of Guards, about an indulgence which did not affect them? His Royal Highness says, "that the other Regiments of Guards are incapable of bartering their high character, for a participation in the discontents which were equally frivolous as they were groundless." This means a great deal. An obstinate army is a very awkward machine to direct and keep in motion. It is a monster that has often destroyed its keepers. His Royal Highness must not depend too much upon the high character of his army. They are men. They are men whose friends and relatives are involved in the general wreck and suffering. They correspond with their friends, and they must feel with their friends. Whatever change takes place in a government, the soldier loses nothing by it. If he has a choice of masters, he will follow that which holds out the greatest future benefit to him, particularly, if the prospect be not clouded. It is well known, that during the time that Despard strove to rouse the people, there were both committees and sub-committees, formed in the Foot Guards, to join and support him. The individuals were not punished—no, because it was a serious affair to make public to the army. Why had not the Commander-in-chief stated in his general order what the fault was, that the Third Regiment of Guards had committed? If it was as trifling as he represents, though rather vaguely and dubiously, it certainly would have been prudent to have stated what it was, that if other regiments had similar cause to complain, they might see the folly of it in the consequence and pretended disgrace incurred by this Regiment of Foot Guards. Woe be to the boroughmongers when a few regi-

ments of soldiers shew a disposition to oppose them. We are firmly of opinion, that if ever a formidable insurrection takes place in this country amongst the inhabitants, so that the military can see themselves secure in joining it, they are quite ready to do it. It is not to be expected that men, in such a state of subordination and discipline as the military of this country are, should risk their lives to no purpose to support every little mob or squabble that occurs. It is well, and satisfactorily known to us, that the Foot Guards are fully alive to the real state of the country, as much so, as those troops who joined Quirago, in Spain, were to the state of that country. The insurrection in Spain almost amounted to a miracle, to think that 2000 soldiers, at the most, should revolutionize the country without the aid or support of the inhabitants. We say without the aid of the inhabitants, because no where did the inhabitants move, unless the military preceded them. Even admitting that all the causes of the late disturbance in the Guards, consisted in the discontinuation of a few indulgences, or extra allowances, to which they had been accustomed, what must we expect in the course of a year or two, when their pay must fall into arrear for want of a sufficient revenue. It is well known that the troops in London, particularly the Horse Guards, have been of late pampered and caressed, like the Prætorian Guards at Rome were in the decline of that empire. The soldiers begin to feel that the government has no support from the good wishes of the people, and is entirely dependent on their sabres and bayonets—they will consequently grow insolent, and very soon shew the government that they are independent of it, because the people will be ever ready to receive them with open arms. This has been the common downfall of all governments that have sought protection from an army, to keep down the people, in a state of want and wretchedness. This must be the fate of the English government, if it continues to be what it is at present; and the time cannot be far distant, when that downfall must inevitably occur, as the sure effect of past, and present causes.

EDITOR.

TO THE EDITOR OF THE REPUBLICAN.

"This meddling priest longs to be found a fool."

My dear Sir,

What impression has been made on the mind of Mr. Horne by your comments upon his "Deism Refuted!" I have not, nor am I at present at all anxious to be informed: but I am truly rejoiced to find that you have undertaken the drudgery of exposing the folly, ignorance, and stupidity of those teachers of Christianity, who still persist in representing the Bible as a revelation from Deity. No sense of shame, it appears, will ever reach the minds of these beings, for the impostures they daily practise on their fellow-men. Actuated solely by motives the most mercenary, those narrow minded, interested bigots, and slaves to self, so far from seeking the edification or happiness of those by whom their talents and usefulness are so much overrated, as well as overpaid, that all their despicable arts and lying inventions are brought into action for the express purpose of keeping up old superstitions and prejudices, and thereby perpetuating, with impunity, their plunder and impositions.

I trust, my dear Sir, that nothing will induce you to relax in your praiseworthy exertions in the endeavour to enlighten the minds of your countrymen; and to show them in all their contemptibility, contradiction, absurdity, and deformity, those writings which are said to be direct communications from infinite wisdom, purity, and benevolence.

Whatever may be said of the inutility of such a line of conduct on your part, or on that of any other individual, in thus endeavouring to soften the prejudices of our Christian brethren, and to release them from the cruel bonds of priestcraft and fanaticism, or however superfluous and unnecessary expositions of, and comments upon, these writings, may be considered by those who are fortunately too enlightened and free from superstitious fears to be imposed upon by them, or by the doctrines founded upon them, yet I cannot refrain from entertaining a contrary opinion; because, if we are to suppose that correct notions of the Deity and of his attributes, as well as of our duty to each other, are at all essential to the happiness and well-being of society, and that incorrect notions of either tend to have an opposite effect, surely it becomes an imperative duty on our part to use every effort, and to employ every means that pure adoration of omnipotence, infinite wisdom, and benevolence, and love of our neigh-

hour can dictate, in order to impress such correct notions on the minds of our fellow-men; and if any preconceived opinions are entertained by them, derogatory to the sacred character of the one, or inimical to the interests and well-being of the other; and these opinions are imbibed through priestcraft, and those obscene and immoral writing, which impute to the great Creator of the universe conduct and actions, of which the most infamous and abandoned villain would blush to be thought guilty; and which writings are affirmed by priests to contain the revealed will of that great and good Being to all men, through all ages of the world: ought not he, who is thoroughly convinced of the gross fallacy of such declarations to expose in every possible way the scandalous motives and infamous duplicity of those beings, the pests and scourges of the earth, who propagate and encourage such opinions? Ought he not, in fact, to believe that silence, under such circumstances, would be highly criminal? unless, indeed, it be supposed either that all who profess Christianity are not sincere, but that all are actuated by motives of a selfish, mercenary nature; or, that being sincere, they will each one read attentively, and compare and judge for himself correctly and unprejudicially.

It is not the interest of priests to enlighten the minds of mankind. They never have done, nor will they ever attempt to do so. Whatever improvements have taken place in matters of a religious nature, the people have ever taken the lead, and priests have been the last to follow them, "They love darkness rather than light, because their deeds are evil."

Those who have been paid, too well paid, for instruction, and who ought to have been prompt, as well as enabled to instruct, have ever been the instructed: those who have been looked up to as guides have ever been the guided; those who have been cherished as ministers of heavenly love and harbingers of glad tidings, have ever been found disseminators of discord, and messengers of ill will to mankind; those who have been believed to be commissioned from above to preach charity, holiness, forbearance, and peace, have ever been the foremost to yclep the war whoop of bloodshed, of persecution, and death!

The cruelty, malignity, and rapacity of the generality of these men can only be equalled by their pride, insolence, and effrontery:

"So proud, that should they meet

The twelve apostles in the street,

They'd turn their nose up at them all,

And drive their Saviour from the wall."

Not content with persisting in their errors, and endeavouring to impose them on mankind, they do not hesitate to reply to statements that ought at least to command their silence, and to contradict facts that should cause them to shrink within themselves as the meanest and most despicable of the human race. That these men will ever be

found the enemies of those who endeavour to promulgate opinions contrary to their own, has been fully manifested in their unmanly and dastardly conduct towards you, my dear Sir, and of which I myself have had pretty convincing proofs since the recent publication of a work of mine, entitled "An Apology for Deism, or a Candid Review of the modern popular system of Christianity;" and although I have used no other arguments to disprove their doctrines than those contained in what they term the inspired writing; yet it has been urged by them that my reasoning, though plausible, is fallacious, though scriptural, it is inconsistent! This is pretty good and candid reasoning for a priest; but what will he not say or do to serve his purposes, to fulfil his wishes? Influenced solely by self love and ambition, he is ready to sacrifice every principle of honour, integrity, and humanity at their shrines; and although he may frequently be heard to declaim most strenuously against the pharasaical tribe of former times for their extortions, hypocrisy, persecutions, and hardness of heart; yet is he equally extortionate, hypocritical, vindictive, and unrelenting. Who will say that men who can oppress and plunder the poor, who can spurn at reformation and persecute its supporters in the present day, would not have done the same had they been the cotemporaries of Jesus? Who will not believe that they would have been equally eager in investigating the murderers of Christ, and in encouraging the persecutors of his followers; nay, that they themselves would have undertaken, like Pilate of old, though from very different motives, the degrading offices of judge and of executioner? Has not the characteristic of the priest, and especially of the christian priest, been the same at all times, and in all places? Has he not ever been—

**"A bold frontless man! that impudently dares,
To blend religion with the worst of crimes!
And sacrilegiously usurp that name,
To cover frauds, and justify oppression!"**

But to return to the gentleman already before us; I would request him candidly to state, if he still persist in the belief that the Bible is a revelation from Deity, whether he approves of the commentaries which his brethren have made upon its contents. Such for instance as where it is said, that the scape-goat is a type of Christ. Now I would seriously ask Mr. Horne, admitting he approves the commentary made on this chapter, why the scape-goat is considered more typical of Christ than the one that was sacrificed? To the believer in the doctrine of atonement it must be attended with very great difficulties, for by this it appears, that the sins of the people instead of being washed away, still remain on the head of the goat in the wilderness: or rather in explaining the figure, they yet rest on the

head of Christ in heaven. But perhaps Mr. Horne is prepared to tell us, that both goats are representatives of Christ, one as his human, the other as his divine nature. Which then of the two is it that is figurative of the divine, and which of the human nature? And of whom is the fit man figurative that was to lead the goat into the wilderness? For my own part I should conceive that no man could be considered a fit man to lead the Deity into a wilderness, although Christians may please to represent him under the figure of a goat with all their sins upon his head!!! In reply, however, to the former question, as Unitarians are willing to evade as much as possible the disgusting declaration, that Almighty God suffered and died, it will, no doubt, be urged that the scape-goat represents the divinity, and the one slain for a burnt offering—the humanity of Christ. What! do then the advocates of the doctrines of atonement make this concession? Are they really willing to rest all their hopes of a future life and eternal happiness upon the sufferings and death of a man? Have they not at all times declared in the most solemn and positive manner, that no sacrifice less than that of Deity could take away their sins and give them life and immortality? Do they not daily, and almost hourly endeavour to impress the belief, that this was the sole purpose for which God the Son made his appearance upon earth? And, indeed, if Almighty God did really and truly descend from heaven and reside amongst men in the person of Christ, for what other purpose was it that he did so? Was it to show his weakness to declare his dependence, or to be the sport and ridicule of lawyers, the vilified, insulted, and persecuted of bigots, hypocrites, and priests!

Another commentary that I would submit to Mr. Horne's notice is, that in which it is said, "That Christ's kingdom shall be a sanctuary in the days when seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Every one knows what the Scripture phraseology of a woman being called by a man's name, that her reproach may be taken away signifies. And there is no doubt that the commentators intended it to be understood that the sanctuary was to be a sanctuary of seraglios; and this idea seems to be greatly strengthened by the commentaries made upon the truly chaste and highly figurative Songs of Solomon, when the church that is, the Christian church is represented as the favoured she amongst threescore queens, fourscore concubines, and virgins without number! That the church, however, was not amongst the queens, we may gather from the description she is made to give of herself:—"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me; my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." Here, then, so far from being amongst the queens she represents herself as a

slave, a keeper of the vineyards; and that she was not amongst the virgins is equally clear, when she is further made to say, that "While the king sitteth at the table, my spikenard sendeth forth the smell thereof. A buncle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts."

From these representations a pretty correct inference may be drawn as to the chastity of the church, of which the above-mentioned lady is said to be the type or figure: and from what follows a just estimate may also be formed as to the treatment she deserves, and will ever experience for her lasciviousness from the great and good in all ages of the world.

"I sleep," she goes on to say, "but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? My beloved, (who is said to be Christ), put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh upon the handles of the lock." (Christ, however, begins to be tired of waiting so long, no doubt from the circumstance of his head being filled with dew, and his locks with the drops of the night.) "I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. The watchman that went about the city found me, (and it appears they did as every watchman is directed to do at the present day with all whores and strumpets that parade the streets for prostitution.) "They smote me, they wounded me; the keepers of the walls took away my veil from me. I charge you therefore, O ye daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love!"

It would almost appear that commentators fearing we should mistake the true character of this Christian church of theirs, have been kind enough to explain it in such a way, as not to leave the shadow of a doubt respecting it. Every one must admit, that the present church of England is the offspring of the church of Rome; and it is equally notorious, that this offspring has been ungrateful and impolitic enough to represent her parent as the Scarlet whore, mentioned in what are termed the Revelations of Saint John, "full of abominations and filthiness of her fornication."

What, then, will Mr. Horne say are the nature and character of her offspring? We need not, however, trouble Mr. Horne for a reply in this particular, because we have one already at hand; and which is contained in the same Book of Revelation: it is there said, not only that upon the forehead of the parent of Mr. Horne's church shall be written Mystery, Babylon the Great; but that she can only be the Mother of Harlots and abominations of the earth!!! This then being

the character priests have, unwittingly perhaps, given of the church, we are not inclined to contradict them; especially as daily observation and experience prove the correctness of their statements; but to our brethren, who have paid, and who are still so infatuated as to continue to pay so dearly for her favours, I would now use the language contained in these same Revelations as they are called, and say come out of her, come out of her, that ye be not partakers of her sins; and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.

That our fellow-men may attend to their real interest, happiness and well-being by rejecting the caresses and embraces of the above-mentioned filthy, cruel and abominable harlots, is the sincere and heartfelt desire of your's most respectfully, my dear Sir,

T. WHITWORTH.

At present at Tours, in France.

We violate our promise of last week in consequence of our present Correspondent having written from France, and could not anticipate an objection to its insertion; our object with the notice was that no one should feel disappointed, or write unnecessarily.

ERRATUM.—An important error occurred again in Page 342 of our last number in the omission of a cypher in the following sentence, "I now stand more than 200l. the worse for issuing the writ of *levari facias* for my fine." It was written 2000l. The net value of the property was 1,500l. and we considered the rapid return of money which was going on at Fleet-street, when we mentioned the loss of 2000l., in consequence of putting a stop to the business for 11 weeks.

CONTINUATION OF REPLY TO THE REV. THOMAS HARTWELL HORNE'S PAMPHLET, ENTITLED "DEISM REFUTED."—From p. 360.

We have now, reader, gone through the book of Exodus, in which we have not the slightest proof, that the Moses here mentioned could be the author of it: in fact, from the quotations I have borrowed from ancient and known historians,

there is sufficient ground to suspect, that Moses was nothing more than an ideal character, and that no such person existed in reality. The whole tale is a fiction, and I challenge all the priests in Christendom, and all the Jews in the world, to bring forward written proofs, by any known author, corroborative of the miracles which we are told took place in Egypt. Some historians have mentioned that the Jews were expelled from Egypt, by the Egyptians, because they were leprous, and because of their filthy habits; but this I doubt, and doubt also, that no such people ever inhabited any part of Egypt. Why have we neither scripture nor tradition from Egypt itself, of all those astounding miracles which are said to have taken place there? such circumstances could never have been obliterated from the memories of that people among whom they happened. Another circumstance is equally ridiculous, namely, that this great and mighty Jehovah should lead his favourite people through a desert and dangerous wilderness, to reach the promised land, when, at the same time, they had not the least need to cross the Red Sea, and would have passed a fine open country, without scarce touching the borders of the Philistines, of whom we are told that Jehovah was afraid lest they should frighten back those poor Israelites to Egypt, by seeing war, whilst by taking their intricate and circuitous route through the wilderness, we are told they had to combat the Amalekites, the Edomites, the Moabites, the Midianites, and half a dozen other tribes, for they were not worthy of being called nations. It is just like a man in London, about to journey to Dorchester, and he goes first on the coast of Essex or Suffolk, and travels all round the coast of Scotland, and the north-west part of England and Wales to Bristol, and then comes across to Dorchester, whilst he might have journeyed it straight down in one-twentieth part of the distance he had chosen, and in a fine open road, whereas, he has to pass woods, mountains, and lakes, the other way. Oh, Jehovah! thou wert a foolish, as well as a jealous Deity, and not a little brutish, in visiting the sins of the fathers upon the children. Not one trait of virtue have we yet found in thy character, or that of thy chosen people. The God of Nature does not destroy what he has created—he is never angry nor jealous of any other image mistaken for himself. He is the God of Life, Peace, and of Happiness. Thou, Jehovah, art painted with the most horrid attributes, but thanks to the God of Nature, that has endowed me with reason to

know, that thou, Jehovah, hadst never any other existence, but in the imagination of weak and wicked man. Thou art an idol of the imagination only; but thy name has been a misery and a pest to millions of human beings—it has reigned in their hearts much too long. It is now high time that we brush the cobwebs from our mind, and desert thee for the God of Nature.

In passing through the book of Leviticus, I shall not have occasion to print any chapters, as a whole, as it wholly relates to the laws of the Jews, and is interspersed with a few anecdotes (false ones) which I shall notice as I proceed. Some commentators have asserted that the whole space of time, which this book occupied in its first promulgation, was no more than eight days, others have extended it to a month; but I hope to shew, that they are both wrong in their premises and conclusions. The first verse of the first chapter says, "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation saying," Here follows the particular forms and ceremonies of sacrificing, which are a mere repetition of those in the book of Exodus, with a few additions, and the first nine chapters of the book of Leviticus, are occupied with the instructions and practice of sacrificing. The conclusion of Exodus represented the finishing of the tabernacle, and Jehovah taking possession of it, and the beginning of Leviticus represents Jehovah talking to Moses in, or out of the tabernacle, and we are led to suppose, that the conferences on Mount Sinai had terminated, but, unfortunately the very last verse of the book of Leviticus says, "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." There are similar repetitions in the latter part of the book. The twenty-fifth chapter begins thus, "And the Lord spake unto Moses in Mount Sinai saying." The twenty-sixth chapter ends thus, "These are the statutes and judgments, and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses." This last quoted verse is in my opinion sufficient to convince any candid and unprejudiced mind, that this book is a compilation long subsequent to the time at which we are to suppose that Moses lived, and that Moses himself could not possibly have written in such a style. But how are we to reconcile this contradiction, I understand that the tabernacle was built for the express purpose of saving Jehovah from the inconvenience of a long conference in the

open air, such as the twice forty days must have been, which Jehovah and Moses spent together on Mount Sinai. Besides we were expressly told, that each of those forty days were occupied in engraving the two tables of stone, and I presume that Moses turned the grinding-stone, whilst Jehovah sharpened his graver, or speaking generally, and to modernise the thing, that Moses was the labourer to do all the coarse and dirty work, such as hewing the stones to the proper shape, and polishing them, whilst Jehovah composed the commandments and graved the letters. So that, agreeable to the account of Exodus, some other time and place must have been adopted for the promulgation of the law generally. The beginning of Leviticus says that this promulgation took place in the tabernacle, and other parts while the conclusion says that it was Mount Sinai. Reconcile this, Mr. Horne. As I have already treated on the subject of sacrifice, I shall have occasion to say but little on the first nine chapters of Leviticus, but I cannot fail to give the reader a quotation from Dr. Geddes's *Critical Remarks on the First Chapter of Leviticus*, as it in a great measure coincides with my former observations and ideas of sacrifice; it is thus on the third verse and the words, "A male without blemish, &c." "That the supreme Being would imperiously require of mankind bloody victims, and even point out the particular animals that were to be immolated, upon his altar, it is, to me, highly incredible: but that superstition, the child of ignorance and fear, should think of offering such sacrifices, it is not at all wonderful: nor need we think it strange that Moses, although a wise legislator, in this indulged the humour of so gross and carnal a people as were the Israelites. All the nations around them offered similar victims, from the banks of the Euphrates to the banks of the Nile. The Egyptians, in particular, among whom they had so long sojourned, not only sacrificed animals to their Gods, but selected the best of their kind.—Indeed, I have ever been convinced, since I was capable of reflection, that the whole sacrificial and ceremonial laws of Moses were chiefly borrowed from the priests of Egypt, but prudently accommodated by the Hebrew legislator to the relative situation of his own people, divested of profane licentiousness and barefaced idolatry, and restrained to the worship of one supreme God, who created the heavens and the earth, and whom he was pleased to call JEUE, JAO, or JEHOVAH. This name, I think, he must have learnt in Midian:

' that he could not learn it in Egypt, is clear, from this, that
 ' the name was not known there before he announced it as the
 ' name of the *God of the Hebrews*, and Jehovah himself is
 ' made to say, on Mount Sinai, that he had never till then
 ' manifested himself by that name; but that the name, before
 ' that, was known in Midian—nay, that it was the name of
 ' the Deity whom Jethro principally, or perhaps exclusively,
 ' worshipped, to me appears very probable from several cir-
 ' cumstances. In the first place, it is not so much as hinted
 ' that Jethro or his family were idolaters; the only religious
 ' difference between them and Moses seems to have been *circum-*
 ' *cumcision*. Secondly, when Moses on his return from
 ' Egypt, tells his father-in-law all that Jehovah had done for
 ' the Israelites, his father-in-law is not, like Pharoah, aston-
 ' ished at the novelty of the name, but rejoices "for all the
 ' good things which Jehovah had done for the Israelites."—
 ' *Exod.* 18. 9.—And again he exclaims, "Blessed be Jehovah,
 ' who hath rescued you from the hands of the Egyptians: and
 ' now" added he, "I know that Jehovah is greater than all the
 ' other Gods." But that the name of *Jehovah* was at that
 ' time not unknown in Midian, in Moab, and even as far as
 ' the Euphrates, seems clear from the story of Balaam. It
 ' is Jehovah whom he consults before he goes with Balak's
 ' messengers:—"Lodge here this night," says he, "and what
 ' Jehovah shall say to me I will report to you." *Num.* 22. 8.
 ' And next morning; "Go back to your land, for Jehovah per-
 ' mitteth me not to go with you." v. 14. Nay, in verse 18, he
 ' expressly calls Jehovah his own God: "I could not go beyond
 ' the word of Jehovah my God." The same language he uses
 ' to Balak himself, ch. 23. 3. "Stand thou there by thine
 ' altars, while I go to see if Jehovah will meet me." Again,
 ' v. 8: "How shall I execrate whom Jehovah hath not execrat-
 ' ed?" And v. 12: "Must I not be careful to say only what
 ' Jehovah putteth into my mouth?" Balak too, uses the same
 ' terms, v. 18.: "What saith Jehovah?" And, c. 24. 13.
 ' "From honour Jehovah hath precluded thee." From all
 ' this, I think it probable that the name of Jehovah was known
 ' in Midian, Moab, and Syria, before the mission of Moses;
 ' and that Moses may have borrowed it thence. Those who
 ' literally believe what is related in the third chapter of *Exo-*
 ' *dus*, will sneer at this remark; and they are welcome so to
 ' do: I will never be angry with any one for believing either
 ' too much or too little.' Unfortunately, Dr. Geddes believed

rather too much, if he believed the tales told about Moses, Jethro, Balaam, his ass, and Balak. He possessed a mind in which the truth had just begun to dawn, but so thick was the veil of superstition drawn over it in his youth, that he could never totally disentangle it. Dr. Geddes was a Freethinking Christian, although he called himself a Catholic Christian. One would imagine that the word Christian had some charm in it, but strange to say, it is in itself but an adjective, signifying anointed; thus, if an horse or a dog were anointed with oil or any other greasy substance, he would be literally and truly a CHRISTIAN HORSE or a CHRISTIAN DOG.

If I could view the part of the Bible, on which I am now treating, to be any thing further, than a compilation of laws and customs (which for a repetition and absurdity stands next to the English Statute Book,) if I could for a moment believe that they were promulgated at one and the same time by Moses or any other legislator, I could enter much further into a commentary on them; but as I feel assured, that the names which are connected with them, such as Jehovah, Moses, and Aaron, are fictitious and ideal names, and as the laws and religion of the Jews profess to be of supernatural origin, my first feeling is that of sovereign contempt for them, which I cannot set aside, so as to discuss fully the probability even of such tales as are related; for instance, Moses dresses up Aaron like a modern merry-andrew, and makes a Christian of him by pouring oil upon his head, putting blood on the tip of his right ear, upon the thumb of his right hand, and upon the great toe of his right foot. Is the custom of kissing the Pope's great toe more ridiculous than this? However, after Aaron is thus qualified to be a priest, by these few fantasies, we are told at the close of the ninth chapter, that "Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted and fell on their faces. If I could fancy even, that two persons, such as Moses and Aaron, or the third with Jehovah, and played off any little tricks and impositions on the stupid and gross Israelites, I could then I say, take up the subject in a very different manner; but as I am firmly convinced, that this compilation is not so old by a thousand years as it is said to be, and that it was not known before the Babylonish captivity, I cannot reconcile myself to treat it otherwise than a fabrica-

tion. I have carefully examined the books which follow the Pentateuch, and I find that after the first chapter of the book of Joshua, there is not the slightest mention made of Moses and Aaron until we come to the genealogy in the first book of Chronicles, which book bears incontestible evidence of having been written during or subsequent to the Babylonish captivity. Not one of the prophets so called, mention such persons or circumstances as they are said to have performed. Even after the building of Solomon's Temple we have no mention of the mode of worship which Moses is said to have ordered being practised in it, we find the mention of priests distinct from the Levites, but nothing said about Levites practising as priests; and it appears evident, that Solomon, if ever such a person existed, established a mode of sacrifice and form of worship different to that which we find in the Pentateuch. We find references to the Pentateuch plenty enough in the New Testament, and if such a book had existed whilst the Israelites were under a monarchical form of government, we should have found similar references to it throughout the books of Samuel and the Kings. The first mention which is made of the book of Moses, is in the last chapter of Nehemiah, and it cannot be disputed, but that it was got up by him, or Ezra, or one of those who returned from Babylon, to direct the building of the second temple. I do not believe that the Jews had a tittle of history or genealogy before the building of the second temple: like all other people they possessed traditionary accounts, and to me it appears, that they first learnt the use of letters during that captivity, and then compiled their former history, from tradition only, and without the slightest documentary evidence.

In the tenth chapter we have an account of two persons being destroyed for burning unholy fire before the Lord. This is evidently an idea borrowed from the Persians, who worshipped fire and deemed it sacred. In the eleventh chapter we find a description of what beasts are clean and fit to be eaten, and what are unclean. I have before observed that in different countries, and different societies of people, all kinds of beasts and animal food is used and alternately rejected. Whilst touching this subject, it is worthy of remark, that the Christians are fast giving up the idea of fasting and using particular meats on particular days. Their belly is now the first object, their God and their religion a secondary one only! A sure sign of the decay of superstition!

The twelfth chapter is one of those disgusting ones which

makes the Bible merit the title of an obscene book. It contains a subject that should be carefully kept from the minds of children and youth of both sexes, at least, it is sufficiently early for them to entertain ideas of such subjects, when they approach to maturity. The subject treated of is by no means a custom peculiar to the Jews, it was also observed by the Grecians and other nations, with this difference, that their religions did not form so extensive a system of plunder as the religion of the Jews did. A poor woman could not bring forth a child without feeding the idle priest with a lamb or a couple of pigeons. However, taking the Jewish religion altogether, it was evidently an improvement on that of the surrounding nations, such as the Egyptians and others. The Christian religion is an improvement on that of the Jews. The religion of the Theo-philanthropists in France was an improvement on the Christian religion, and the total abolition of public worship would be an improvement upon the whole, and an incalculable benefit to the whole human race.

If an occasional congregation of public assemblies, such as now assemble on the pretence of worship, be insisted on, as a necessary relaxation from labour and other pursuits, how much more advantageous would it be to the community to establish **TEMPLES OF SCIENCE**? I would have them in such gradations, that lectures on the highest attainments of science should be weekly delivered, and descend downwards to the necessary education and instruction of youth. They should form national establishments, in which, every individual member of the community might enter that, the best adapted to his wants and capacities; and gradually ascend to the highest. A measure of this kind would form something worthy to be called a civilized society. Under such a system the arts and sciences would find every encouragement, and flourish in useful splendour. Every public instructor would then well deserve a liberal support from the public purse, and real talent alone could claim it. Here virtue would reign pre-eminent, because, every member of the community would find useful occupation for his time; and vice would be lost sight of in the general emulation in art and science. Social man would then become an animal superior to the brute; which, if we take mankind in the aggregate, in their present state, so much cannot be truly said for them. What a contrast does this afford us to the present state of priestcraft? The chief employment of the priests is to brutalize and corrupt mankind, to keep them ignorant, to kindle passions of party and hosti-

lity on matters of opinion, that have their first origin and foundation in error and wilful falsehood. Their study is to render man unhappy in mind, and to reduce him to a state of mental degradation, by preaching up a changing and capricious God, on whom he has to depend for future happiness; and they also make the body miserable by depriving it of the fairest fruits of its labour, to support themselves in indolent luxury. This contrast is the true picture of the times; and I defy any priest, of any sect, to annul the validity of my observations. Some slight efforts were made in France to change their churches into such temples as I have mentioned; but there the change was too sudden to operate well, and the republic too soon sunk into military despotism, which again found priestcraft essential to its support. The effectual change must be the work of time, aided by the support of an enlightened legislature, furthering the wishes of an enlightened nation. I do not despair, but that another century will make a great change in European societies, and that they will by that time approach somewhere near to civilization and humanity. Superstition and barbarity are daily losing ground; and although we must expect a violent effort and struggling from those baneful principles to preserve themselves in their wonted power, yet there is no fear but that they will fall before the progressive power of knowledge. Let each honest man be a volunteer in this cause and it will triumph.

The thirteenth and fourteenth chapters of Leviticus are occupied with rules for the cure of the leprosy, but which I much doubt, as to their efficacy. From those chapters treating so fully of those subjects, I rather think has been drawn the story, that the Jews were expelled from Egypt in consequence of the prevalence of this disease among them, and there no where appears any evidence of the kind, although the assertion is an old one. It is a disease prevalent throughout Asia, and continues so to this day. I perceive the same superstitious whim is observed by the priest in curing a leper, as in anointing a priest, namely, the touching of the tip of the ear, the right thumb, and the great toe, with blood and oil.

The fifteenth is an abominable filthy chapter. To imagine for a moment, that an intelligent deity could have pointed out such laws and rules, as are here to be observed, is pointing him out at once as delighting in all those filthy rites, which have been paid to Bacchus, to Venus, and to Priapus. Dr. Adam Clarke supposes that the venereal disease was common amongst the Israelites; however, I shall say no more, but

insert the chapter and let the reader judge for himself, of the necessity of such observations forming a part of a holy book.

"And the Lord spake unto Moses and to Aaron, saying, speak unto the children of Israel, and say unto them when any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.—Every bed whereon he lieth that hath the issue, is unclean; and every thing whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken; and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest: And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord for his issue. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation shall be washed with water, and be unclean until the even. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even. And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed, shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in

water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleaved of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith: And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean."

What a pretty chapter this is to be read by children in schools. Yet I have seen it publicly read in a country school, in which there were girls, upwards of fourteen years of age, and young men of sixteen, eighteen, and sometimes above that age. It was a matter of course, that the boys should endeavour to taunt and confound the girls on such an occasion, and those who were sensible of its meaning, I have seen in the greatest distress and perplexity to read it, which they were compelled to do aloud, and forming part of a circle. The Jewish and Christian religion cannot fail to sow the seeds of vice in the minds of youth. I feel something approaching to anger, when I reflect that I am locked up in solitary confinement for publishing a book, which was deemed offensive, because it said, that this and such like chapters were obscene.

The sixteenth chapter mentions, the ridiculous farce of the scape goat, which signifies, that a man who had committed any sin, or fancied that he had, should bring two goats to the priest, who was to draw lots which of them was to die, and the one which was not to die, was to be loaded with the sins

of the offender, and turned loose into the wilderness, by which it obtained the title of the Scape Goat. There was a similar custom to this adopted in Hindostan, only an horse was substituted for the goat, and I verily believe, that the soil of Hindostan has produced all the superstition that is either extant or on record. According to the Jewish laws, a man might commit the most heinous sin, and absolve himself by some trifling compliment to the priest. The indulgences of the pope and Romish clergy was just the same, only, the Jewish priest received food, and the Romish priest its value in money as more agreeable to the change of the times. Yet we are told, that the Old Testament forms an essential part of our religion, as established by law, and Judge Abbott vitiated his robe, by covering this foul, this abominable book with it, and saying, it was good and too holy to be examined.

The seventeenth chapter has the following curious instruction, in verses 6 and 7. 'And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.' Has not this chapter all the appearance of having been written after the Babylonish captivity, after the miseries of the Israelites had been attributed to their idolatry? We have heard or read of no charge against them hitherto, of having 'gone a whoring after devils,' if any one can define such an uncouth expression. In the twentieth chapter and sixth verse, are the following words, 'And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.' Jehovah is painted as being not only jealous of, but dreadfully alarmed at the powers of devils and witches. Many a poor old woman, who has had the misfortune to be ugly and deformed, has been cruelly murdered, in consequence of the horrid and idle notions founded on this book, of being wizards and dealing with devils. I will here venture to amuse the reader with a Devonshire tale, of what constituted a witch. A woman was to present herself to the priest to receive the sacrament, and not to eat the bread, but to bring it away. It was then necessary that she should walk round the church three times, and at the end of the third round she would meet the devil, to whom, it was incumbent on her, to present this

piece of sacrament bread, *alias* the body of Jesus, and in return she was invested, with all the solemnity imaginable, with the power and qualifications of a witch! This ceremony must be as solemn as a king imposing the different orders of knighthood! I have seen many a cottage threshold embellished with an horse shoe, as a charm against the power and influence of witches!

In the twenty-fourth chapter, we have an anecdote of the crime of blasphemy, and the Jewish law relative to it. It is as follows, beginning with the tenth verse.

‘And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman, and a man of Israel strove together in the camp. And the Israelitish woman’s son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan:.) And they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.’

Take a lesson Lord Chief Justice Abbott, Mr. Attorney-General Gifford, and ye secret members of the Vice Society. This is the only effectual way of proceeding against blasphemers! This is the proper method to silence all religious notions that do not correspond with your own! What a charge resteth upon you, when it is known, that you have only incarcerated what you call a blasphemer, and robbed him of all he possessed, when your Holy Scripture enjoineth you to put him to death! How can you satisfy your own consciences, when you reflect on being so very merciful in direct opposition to the instructions of Jehovah? Jehovah had no mercy but for his chosen people, and why are ye so merciful.

(To be Continued.)

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